A SERMON

Preach'd at

St. *James*'s Church,

Upon the

Reading the Brief

FOR THE

Perſecuted Exiles,

OF THE

Principality of *Orange*.

By the Right Reverend Father in God,
GILBERT Lord Biſhop of *SARUM*.

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THE

Bishop of [illegible]'s SERMON

Preached for the

Protestants of *Orange*.

1 Cor. xii. 26, 27.

And whether one Member ſuffer, all the Members ſuffer with it: or one Member be honoured all the Members rejoice with it.

Now ye are the Body of Chriſt: and Members in particular.

THIS Figure, in which the Union of the Church with Chriſt, and with one another, is compared to that of Members joined in *one Body*, to the *Head*, is frequently repeated in the Epiſtles; and carries great Inſtruction in it: The ſignification of it is ſo obvious, and the nature of this Union is ſo well perceived by us, that there is no need of enlarging, in opening or applying the ſeveral Alluſions that ariſe out of this Allegory.

It is no where more largely inſiſted on, and in a greater variety of Reflections, than in this Chapter. The Diviſions in *Corinth*, their Factions and Schiſms, that appeared in

in many Irregular Practices in the ſeveral parts of their Worſhip, not excepting thoſe of the Holy Sacrament, to which all Chriſtians pay a moſt particular Reſpect, that was much raiſed by thoſe very ſolemn and weighty Words towards the end of the former Chapter; theſe things, I ſay, led St. *Paul* into the long Diſcourſe in this Chapter, concerning the Union in one Body, to which Chriſtians are called; and that carries him into a Rapture in the following Chapter upon Charity, which is the Soul and Life of that Union.

It is much to be lamented, that the ſame, if not greater Contentions among us, managed with much Sharpneſs, and producing diſmal Effects, makes it but too reaſonable to reflect on the Obligations that ariſe from the Union, to which we ſtand obliged, that is ſet forth in this Chain of Figures, taken from the Union of a Humane Body. The Figure that our Saviour made uſe of relating to this matter, is much of the ſame Nature: That of a *Root* and *Branches*, the *Root* being in Trees, what the *Head* is in a Man: Only this Union is more vital, accompanied with Perception and Reflection. This does in the firſt place

15 John 1.

place teach us, what is the *Head* or Center of this Union. It is Chriſt. Every Union among Chriſtians, in which they are not join'd to Chriſt as their *Head*, much more that which ſets up another *Head* in a real oppoſition, tho' in a pretended Subordination to him, is a dividing from the true Unity, or rather a Conſpiracy againſt the *Head*. We are taught to *hold the Head Chriſt, from which the whole body by joints and bands has nouriſhment miniſtred, and is knit together.* If therefore any Body of Chriſtians put themſelves under another Supremacy and Infallibility, and by conſequence under an Implicite Faith and a blind Obedience, if they in defiance to the moſt expreſs Rules in the Goſpel ſet up the Worſhip of Images and of Saints, and worſhip God in a Tongue unknown to the People, contrary to a whole Chapter that follows my Text very near, if they have given other Hopes and Helps towards the Salvation of Men's Souls, than thoſe delivered in the Scriptures, and if they have very much enervated the moſt Eſſential Obligations to Vertue, to Contrition, and even to the Love of God, then certainly we would ſeparate our ſelves from our *Head*, and enter into a Con- 2 Col. 19

Confederacy againſt him, if we ſhould not withdraw from any ſuch Body or Society.

It is upon that we found our Separation from the Church of *Rome*, becauſe tho' ſhe retained a true Baptiſm, and the Eſſentials of Chriſtianity, yet ſhe had ſo corrupted it, and was ſo ſet on maintaining all theſe Corruptions, that inſtead of reforming any one when call'd on to do it, ſhe eſtabliſhed them all more than before: So that henceforth ſhe can reform nothing complained of, unleſs ſhe renounces Infallibility, which is the Baſis ſhe is ſetled on: And all the Treatment that thoſe who diſcover'd theſe Errors met with, was Perſecution of all ſorts, and Burning in concluſion. This being the Caſe, as in truth it is, what was left to thoſe who ſaw into theſe Errors, into their firſt Beginnings, and into the falſe Colours that are put on them, but to come out of that *Babylon*, and to purge themſelves, and ſet up Societies, conform to the Rules of the Goſpel, and to the Apoſtolical Pattern, both in Doctrine, Worſhip, and Government. This our Forefathers did at the Reformation: In this they did not forſake the Unity of the Church, but did return to it in Union with its *Head*. This is the true Prin-

Principle of the Union of Chriſtians, that they ought to join in Communion with all who adhere to Chriſt as their *Head*, and if any depart from him or his Doctrine, St. *Peter*'s Appeal to the Judgment even of Enemies, *Whither is it meet to hearken to Men rather than to God*, will be our Apology in the Opinion of all true Judges.

That which ſettles this Point, does likewiſe lay down a Ground-work for the Unity of the Body, as long as it maintains its Union with the *Head*: This we may lay for a Foundation, that the forſaking the Communion of a Church, while the Union with Chriſt is maintained, is a rending his Body, and is by conſequence a moſt heinous Sin. If one is unhappily under the Apprehenſion of ſomewhat that is unlawful in the Communion of the Church where he lives, he ought to examine that in the beſt Method, and with the beſt means he can come at; with due Care and Attention, and with a Mind inclined to wiſh that he may ſee cauſe to clear his Doubts, and to continue in holy Fellowſhip with all that are about him, eſpecially where there are Laws fixed, that are not in the Power of private perſons to alter: If after ſuch Enquiries as he is capable of ma-

king, he continues ſtill ſhut up in his Scruples he may hope that God will accept of the Sincerity of his Heart, and pardon theſe his unaffected Miſtakes, or that he will in due time deliver him out of them. But if a Man is not bound up by the Apprehenſion of any thing that is unlawful in an Eſtabliſhed Church, certainly he is under an Obligation of continuing in that Communion, and of not ſeparating from it.

This muſt be the Meaſure and Extent of our maintaining the Union of the Body: If we are at all bound to it by the Laws of Chriſt, which were fixed and explained by the Apoſtles: Otherwiſe it is only a diſcretional matter, that we may do or not do as we pleaſe. When it is conſider'd with what Earneſtneſs Chriſt prayed to his Father, that his Diſciples and their Followers might be *kept in one*, and *made perfect in one*, repeating it often, and in Expreſſions of great Weight and Authority; when we add to this the Charge that the Apoſtles give almoſt in every Epiſtle, to the Churches, to maintain Union, Love, and a Fellowſhip in Worſhip; when we conſider what a mean this Union is, to advance the great ends of Religion, and that Love by which

17 Joh. 11. 21. 23.

which *Chriſt will have all Men know that we are his Diſciples*; when we conſider the many fatal ill conſequences of Diſunion and Separation, the Factions and Animoſities that are raiſed by it in Church and State, and the violent Convulſions into which theſe have often thrown the World, and our ſelves in particular, and the very ill State to which we are now reduced by them; when, I ſay, all theſe things are duly conſider'd, it is to be hoped that Men of truly tender Conſciences will examine this matter carefully, and ſee how they can juſtifie themſelves to their own Conſciences, to God, and to the World, for keeping up a Breach that is letting in ſuch an Inundation of Miſeries upon us, and that upon Principles that will not bear the Teſt; for certainly this is of the greateſt Importance to themſelves as well as to the whole Church. Thoſe who conſider this matter ſeriouſly, how gentle ſoever they may be with relation to any ſevere Treatment towards ſuch Perſons, yet they cannot help having ſad Apprehenſions of the thing, and a deep ſenſe of the Sin of ſuch cauſeleſs Separation: For cauſeleſs it muſt be, if there is nothing that is apprehended to be unlawful in the Communion from which the Separation is made.

But as we ſee from theſe Principles cauſe both to juſtify our Separation from the Church of *Rome*, and to lament and cenſure the Separation made from us, ſo another Inference that may be made from them, is, that we
2 Tim. 2. 25. ought in *Meekneſs to inſtruct thoſe that oppoſe themſelves*, to conquer them by the force of Reaſon, and by a Spirit of Love. It was the Character of our Saviour, that he did not
42 Iſa. 2. *cry nor ſtrive*, and that his *Voice was not heard in the ſtreets.* He is called the Lamb of God, and the Holy Ghoſt appeared over him in the form of a Dove. Theſe are ſpeaking Emblems of Meekneſs and Gentleneſs, and ſuch will all be that put on Chriſt, and are led by his Spirit. This has been the peculiar Character in which our Church has gloried; and by which her Moderation has been made known to all Men. She ſtudies to conquer not by the Spirit of the World, nor with that Temper that is too natural to the Men of the World. If any chooſe rather to depart from this, and
3 Jam. 14. *to the end.* go into the Methods of *bitter Envy* (the Word in the Original is *Zeal*) and *Strife*, they give the *Lye* to that which is the Voice of Chriſt and his Church: They may perhaps *glory* in this their *Zeal*, but they *glory againſt the Truth:*

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There may be a Policy and *Wiſdom* in ſuch Methods, but it is *earthly, ſenſual, and deviliſh; for where ſuch bitter zeal and ſtrife is, there will be confuſion and every evil work: But the Wiſdom that is from above is firſt pure, then peaceable, gentle, and eaſy to be entreated.* Men that let themſelves looſe to Anger and Paſſion, and to the thoughts of Severity and Revenge, ought to conſider, that the *wrath of Man does not work the righteouſneſs of God.* If we are acted by a Spirit of Love, all *bitterneſs, clamour, with all malice, will be put away*; and *we will put on bowels of mercies, kindneſs, and humbleneſs of mind, forbearing and forgiving one another*; and above all *put on Charity, which is the bond of perfectneſs.*

1 Jam 20.

3 Col. 12.

While we act in ſuch a Spirit, as it has a commanding beauty and influence, that will have real effects, ſo we may expect large meaſures of Aſſiſtances from above, as well as of Bleſſings upon our endeavours thus manag'd.

Theſe are all juſt and clear Inferences from the union of the Body to which we are called in *Chriſt Jeſus.* I go now to another Conſideration that lies yet more obvious in my Text, and is more ſuitable to the preſent occaſion: As every Church ought to ſtudy to keep the *Unity of the Spirit in the bond of peace*, ſo there ought

ought to be that mutual Correſpondence among all the Churches that becomes the Members of one *Great Body*, under one *Head*. If any Church, or part of it ſuffers, all the reſt ought to expreſs ſuch ſympathy as may prove, that they are living, and not dead, or paralitick Members of the Body.

The Sufferings of others will touch us in the quick, if we are acted by a Spirit of Life and of Love: And the rather, if it is for the Truth, for the ſame common Faith that we do all profeſs. The Afflictions of others, of what nature ſoever, or from what Hand ſoever they come, will affect us, if we have any meaſure of Humanity in us, but much more if we have a *Spirit of love ſhed abroad in our hearts*. But certainly this will give us more ſenſible Perceptions, if the Cauſe is common to us with them. We are all of one Houſhold and Family, and when the Houſe is attack'd in any part of it, we ought all to run to a common Defence, and to an united Aſſiſtance. Our Zeal upon ſuch Occaſions will be more excited, if there was no Provocations given by thoſe who ſuffer on ſo good an Account, not ſo much as to furniſh a colour for ſuch ill Uſage; ſo that it is pure Malice

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and Hatred to the Truth that ſets the Perſecutors on. When any Limb is, as it were, cut off from the Body, as the whole is weakned, ſo all the Body ought to be ſenſible of a diminution of their Strength: Every Church is as an Outwork to all neighbouring Churches, which are both weakned and more expoſed, by every ſuch Breach that is made upon the whole. And any principal Part or Member of this Body is ſo much the nearer danger and ruine, when any of the weaker Parts is deſtroy'd. This whets the Spirits of Savage Men, and ſucceſs in one Deſign animates them to undertake another; and when the ſtrongeſt Body ſees the waſtes made on the weaker Parts of the ſame Profeſſion, they muſt reckon, that the more conſiderable they are, their Enemies bear them the more unrelenting Spite, and are only waiting fit Opportunities and proper Methods to devour them as well as others, with ſo much the more eagerneſs as they are the more conſiderable.

Thoſe who being in a full ſtate of Proſperity think themſelves ſafe, and apprehend no danger, are on that very Account more in danger, than if they were more on their guard, and more feelingly touch'd with the Sufferings

of

of others. And if a reverse of Fortune should overtake them, it would be a melancholy aggravation of their Sufferings, when they came to reflect on the coldness and insensibility with which they looked at the Sufferings of others. They might justly apprehend the like treatment from those to whose Compassions they would be then forced to fly. This we ought to poise the Sufferings of others, that we may feel the weight of them on our own Spirits; and from what they suffer to be often call'd upon, how are we fitted or prepared to give the like proof of our Faith and Patience, if call'd to it.

Could we resolve to forsake our Country and our Friends, our Houses and our Estates, and make a Sacrifice of all we have, if call'd to offer it up, rather than make *Shipwrack of the Faith and of a good Conscience.*

These Thoughts will give us quick and tender Impressions of the Sufferings of others. This must be the motive that draws Charity from us; for as the Charity of the Heart, without Bounty and Liberality, according to our Abundance, is but a delusion; so the largest Bounty, even the *giving all our Goods to the Poor*, if there is not a principle of *Charity* at Heart that draws it out, is nothing in the sight of God.

While

While ſome Churches are thus called to ſuffer with thoſe Churches that ſuffer, ſo other Churches are called to *Rejoyce* with thoſe that are *Honoured by God*, and watched over by many happy Providences. A Church that was Reformed by ſlow but ſure Steps, under the Protection of lawful Authority, in the Conſtitution in which the firſt Churches were ſettled by the Apoſtles: A Church that has been bleſt with many Faithful Paſtors, and great Lights, who have both defended and explained the Truth of Religion, beyond any thing that the World has known ſince the Age of Miracles: A Church that has had ſuch a long continuance, of ſo great a meaſure of Knowledge, of ſuch an undiſturbed and happy Tranquillity, even in the midſt of devouring Warrs, that have made ſuch Havock in ſo many Parts of the World: A Church bleſt with ſo copious a Plenty, that ſhe has enough and to ſpare to her Siſter Churches that Suffer: In a Word, A Church happy in the Royal Protection, in ſuch an Example on the Throne, where they ſee a Pattern of Charity and of good Works, and that ſtirs up Her Subjects to them, and a Church happy in good Laws, a juſt Adminiſtration, and in all other Temporal Bleſſings; ſuch a Church as this, is ſpecially *Honoured* by God, and is now

the Wonder and Joy of the better part of Mankind, as well as the Envy and Hatred of the Worſt. The other Churches do rejoyce in her; all have been often refreſhed by the Riches of her Liberality, as well as Defended and Protected under her ſhadow. God has indeed loaded us with his Bleſſings; and diſtinguiſhed us from all the Churches now under Heaven, by many happy Privileges and ſpecial Characters of his Favour. Theſe things ought not to ſwell us up to a Conceit of our ſelves and Contempt of others. We muſt not be *high minded, but fear.* We ſee how the Judgments of God have been walking round all the Churches; many of them being brought under great Shakings and Convulſions; and ſome under a total Diſperſion; while we have eſcap'd, being only affrighted; and perhaps, the leſs ſenſible of our Danger, as well as of our Deliverance, becauſe we were only affrighted, but felt nothing of that which has fallen ſo heavily on many other Churches. Some ſeem now to be ſo eaſy, that they can hardly bear the being call'd on to think they are in any Danger! and ſeem really to hate our Deliverance as much as they diſparage the Memory of our Deliverer: But let Unthinking or Ill-deſigning Men ſay or intend what they pleaſe, we muſt from time to time

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ſound an Allarm to make People conſider a little more than they ſeem to do, what we ought to look for, and to fear, if ever we fall into the Hands of thoſe our Cruel Enemies, who are careful from time to time to let us ſee, what Spirit they are of, and how true they are to the Cruel and Extirpating Principles decreed in their Councills; and to that unheard of courſe of Perſecution, that they have ſet on and have continued in from the firſt dawnings of the Reformation, that was on thoſe Mountains that lie ſo near this Church, that is the late Victim of their Fury. The Courts ſet up for this end, wherever the Influence of that Church could ſo far prevail. The Courts, I ſay, of *Inquiſition* have invented Methods of Procedure, that both for Injuſtice and Cruelty exceeded all the Contrivances even of the worſt of former Ages. And when they bring Princes entirely into their management, tho' their own Inclinations may be both Juſt and Merciful, yet by their intoxicating Witchcraft, they make them come up even in Barbarity to all that Inquiſitors have been able to contrive. About 40 Years ago the World had felt the Happineſs of a ſhort ſuſpenſion of Severity on the account of Religion ſo ſenſibly, that it was hoped that Management was to be chang'd

into more Political as well as milder methods of Converſion. But a Perſecuting Church is Reſtleſs and Violent, even when no ſhadow of a Provocation is offer'd. A Prince, who in his Minority was ſaved only by the Fidelity of his Subjects of the True Religion, was made to reflect on that, not with the impreſſions of Gratitude that might have been expected from a juſt and good Mind, but quite the contrary. He was made to obſerve, that all ſuch a Body of Men ſav'd him, ſo if they had taken the other ſide, he was certainly undone: And upon this, it was ſet up for a Maxim, That this Body was to be depreſſed by all manner of ill Uſage, and was at laſt to be deſtroy'd, tho' they had irrevocable Edicts, confirm'd by Oaths, and many repeated Promiſes and Declarations, aſſuring them, that they ſhould be maintain'd inviolably, even when they were broken in the moſt crying Inſtances. After a Courſe of many Years unjuſt and ſhameful Oppreſſions, at laſt the fatal Hour came, in which the Faith ſo often given, and the Edicts ſo oft confirm'd, were all to be broke thro' at once. An Army was let looſe upon poor *Innocents* to live at Diſcretion, to waſte and deſtroy all their Subſtance, to ruin their Houſes and Eſtates, and to treat their Perſons with

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all imaginable Indignities and Violence. Unheard of Cruelties were every where committed; no Complaints were so much as receiv'd or examin'd into; and no Redress was to be expected, till they conform'd themselves to the King's pleasure, and reconcil'd themselves to their Church.

I my self was a Witness to this: I went up and down those Parts during that Fury: And a Fury it was beyond expression. Men otherwise calm and reasonable, seem'd transported with Rage. This was inflamed by the Clergy, especially the Regulars, without the least regard to the decencies of their Character. Repeated Orders were every Day brought from the Court, pressing a speedy dispatch of those Conversions. Some of the Military Men, who were condemn'd to be the Executioners of those Perfecuted Members of Christ, did often relent; they seem'd weary of that merciless Campaign; but they were push'd on by their Clergy to signalize their Zeal for their Idoliz'd King and their Church. What I then saw and heard in every place where I was, as it was the Melancholiest part of my whole Life, so I hope it was not the least Edifying, when I reflect, which I often do, on what I saw both in the Perfecutors, and in the

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poor and harmless Persecuted Flock. Blasphemies, Curses, a Contempt of the pretences to Conscience and Religion, an Impious extolling their King, as if his Pleasure and Orders were to be obeyed blindfold, was the Language of one side, to which one was then so accustomed, that it was not easy to restrain the Indignation which this kindled. On the other hand there was nothing but bitter Mournings, among those who were sensible what they had lost when it was past Recovery: who were then bewailing their Sins, and had the Name of their forced Apostacy so imprinted on their Minds, that it appeared visibly in their very Looks as they walked the Streets. They resolved to abandon all that those Persecuting Robbers had left them: and tho' their flight was in Winter, and they knew how carefully the Ways were watched, how many were taken, and how cruelly they were used upon it, yet they continued so fixed in it, that the many were catched in the Nets that were every where laid for them, for they had *Perils in the Way*, *Perils from their Country-men*, and *Perils from some False Brethren*, yet great numbers escaped happily, and seemed ravished with Joy, that after they had suffered the spoiling of their Goods, they had at last got

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their *Souls* for a Prey. It was the chief Entertainment during that dismal Time, to hear the Relations of the Adventures of those Exiles. All this was the more dreadful to those of this Church and Nation, because it lets us see what was very near us, and what in all probability would have been our Lot, long before this time, if it had not been that we were rescued as a Brand pluck'd out of the Fire, by our late Glorious Deliverer, The Prince of the Church and Country now wasted and dispersed.

It was a small tho' an Ancient and entire Soveraignty. Its Dignity was much raised by that Succession of Hero's that has indeed rendred this Principality more Famous than it had been in Former Ages. It was not considerable for its Extent: and tho' it was once well Fortified, yet it lay so exposed that it was much at the Mercy of those, who as they hated the True Religion professed in it, so they could not bear the Pattern of a just and mild Government, when there was nothing of that sort round about it. All the Principality was as a Garden, well stocked, and much improved: where every Man was secure in his Property, and all Industry was much incouraged. Their last Great Prince,

stood

ſtood ſo firm to the Intereſts of Religion and of his Country, even when in a lower Orb, that he could neither be Bribed nor Frighted out of them: So his Firmneſs and Fidelity was to be revenged, on his poor Subjects in this Principality. Upon the firſt Fury of the Dragoons Nineteen Years ago, many fled from their own homes to *Orange* for ſhelter: they were received and entertained with the Tenderneſs and Charity, that Brethren owe one another, in ſuch Extremities. This laſted not long. A threatning Meſſage was ſent to them to diſmiſs all thoſe who had taken Refuge among them. With this, they who had no ſtrength to defend themſelves, were forced to comply. But that did not ſerve turn.

A Body of Dragoons came and treated them with the ſame outragious Fury that had been let looſe on the Subjects of *France*. Their Miniſters were called for, they had hid themſelves; but in order to the drawing them out of their lurking places, it was ſaid, that no hurt was deſigned them; but that if they did not appear, their Churches muſt be ſhut up and demoliſhed. They truſting to this, did put themſelves into their Enemies Hands. They were in no ſort either Criminals or Priſoners of War: neither of theſe was ſo much as pretended: Yet

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out of a Spite to their Native Prince they were shut up in very uncomfortable Prisons, where they were kept, until the Peace of *Reswick* procur'd them their Liberty. Till that time the Principality was as Cruelly used, as it had been unjustly Seized.

I hapned to be in the Neigbourhood of that City when the Dragoons brake in upon them: but their being there made it not advisable to go and see that Scene of Violence and Cruelty. I saw it not my self; but heard enough of it from those who both saw it and felt it. This was one of many of those injust Invasions on the Rights of Mankind, as well as on God's Prerogative, which is Conscience. For tho' that Principality was so unhappily situated, that no Assistance could be convey'd to it; yet it was an entire and independent Soveraignty, that owed no Homage, much less Obedience in any sort, to the Crown of *France*. After a continuance for Thirteen Years of this Violent Invasion, in conclusion things were restor'd by the Treaty of *Ryswick* to their former State. They return'd to their old Allegiance; and the Liberty of Religion, together with the Mildness of their former Government, was again happily settled. They knew too well how little they could depend on

the Faith of Treaties, or the moſt Sacred Promiſes; yet ſuch Charms has one's Native Country, ſuch are the Attractives of ancient Habitudes and Friendſhips, that many ventured back again; they reckon'd that they ſhould be ſafe, at leaſt as long as their Prince liv'd, or as long as *France* either conſider'd or fear'd him. They had a ſhort Interval, like a Dream that paſt ſoon away, and is now gone.

When it pleaſed God to put an end to the Life of their laſt Prince, and our late King, then, tho' it was our great Happineſs to be bleſt by Her Majeſty's peaceable Acceſſion to the Crown, ſo that we felt no Interruption in our Quiet, but enjoy ſtill a happy Tranquility with a moſt flouriſhing Proſperity, yet their Loſs was irrecoverable. They had no Protection in veiw, and no Strength in hand: So they fell as a Victim into the power of their Enemies. Some ſhew of Juſtice and Favour they met with, a litle more indeed than the Court of *France* ſhewed to their own People: Whether they were apprehenſive of the Deſpair to which extream Proceedings had driven thoſe, whom an unrelenting Oppreſſion has forced to ſtand to their own Defence, and on that account they were willing rather to deliver themſelves from thoſe Confeſſors upon whom

whom they ſaw they could not prevail, or no I ſhall not determine; for they ſeem to be too far paſt feeling, to think that this appearance of Mercy riſe from a better Principle. They were charged, tho' without a ſhadow of proof, with aſſiſting thoſe who were in Arms in their Neighbourhood. Theſe Reports were ſpread on purpoſe to caſt an Imputation on them, and to give the riſe to further Severities: ſo they were all required either to Abjure, or to leave the Country in three Months. It was then given out, that they had leave to ſell their Goods and Eſtates, and the term of three Months was aſſign'd them for doing it. But this was made ineffectual by ſecret Intimations, that thoſe who ſhould buy of them, would be looked on as Friends and Favourers of Hereſy: And it was infus'd into the People by the inrag'd Clergy, That it would be a Mortal Sin to furniſh them with any Encouragement to go where they would live and dye in Hereſy. Theſe Suggeſtions prevail'd ſo much, that tho' they offer'd to ſet all to Sale at very low Rates; yet they could find none that would or durſt deal with them. Some few *Jews* in the Neighbourhood were more merciful than thoſe Idolatrous and Cruel Chriſtians; ſome ſmall help they got from what was ſold to them. It was

hoped by their Enemies, that in a course of some Months, the Discouragements they were to be put under, and the Practices upon them, might abate the Joy and Fervour of Mind, with which they receiv'd the News of their Banishment: So that their Ministers might not support them under such Trials, they were immediately sent away. Here were some Thousands of both Sexes resolv'd on the Journey, poor and miserable as they were. It was during the violent Heats in Summer, so to make a Journey of 48 Leagues, which is about 140 of our Miles more intollerable and chargeable, the Men among them were requir'd to make a great compass thro' the Duke of *Savoy*'s Dominions of 160 Leagues, about 450 of our Miles: And the Women were order'd to be drawn up by Water to *Lions*, in so slow a passage, and so scorch'd with Heat, that this, with all the Indignities they met with in their Way, in which they advanc'd not above a League a Day, and all the Extortion and Plundering thro' which they went, without either Redress or Compassion, all this I say, made that Journey to be a considerable degree of Martyrdom.

It had been impossible for them to have wrestled thro' such Difficulties, if God had not both animated them with an invincible Constancy,

ſtancy, and had pour'd out a meaſure of that Spirit of Charity, which was one of the firſt Glories of Chriſtianity, upon the richer among them, they making diſtribution of all they had for the ſupplying the Neceſſities of their Brethren. Here were eminent Inſtances both of the Faith, the Patience and the Charity of the firſt Chriſtians. By theſe means, and by the Charities with which ſome furniſh'd them ſecretly on the way, for even among Papiſts, all are not equally Barbarous, and many in thoſe Parts have ſtill in them the root of an Affection to the Truth, tho' the love of this World has made them forſake and deny it; they were enabled to accompliſh their long and uncomfortable Journey. At laſt it was ſo ſtrangely order'd, that on the ſame Day, in which the Men after their long and tedious March, under which ſeveral of them ſunk and dy'd by the Way, came to *Geneva*, the Women arriv'd there likewiſe. We underſtand from thoſe that were then there, with what inexpreſſible Joy they welcom'd one another, and how they rejoyc'd that now they met again, tho' poor and almoſt naked, and in appearance in a ſtrange Country. They quickly found, indeed, that it was no ſtrange Country. They were every where receiv'd, entertain'd and us'd as Brethren, and honour'd as *Confeſſors*. Thus a Journey of ſix Weeks continuance, was at laſt happily ended. The

The charitable Relief they met with in that Zealous City amounted to 900 l. of our Money. The Noble and Laudable Contributions have given in our time so many Instances of a Charity even beyond their strength, but that *Charity endureth all things*, I knew not that the Republick of *Geneva*, how affectionate soever, could not bear this Burden long, for they sent for them, and made such a Repartition of them in their several Cities and Districts, that they undertook to take care of them during the approaching Winter, till the next Spring which is now coming on: And by this time they expect such a concurrence of the Charity of other Reformed Churches, as may put these Pious Exiles into a Method of Subsistance.

Her Majesty has receiv'd their Addresses with the Piety and Compassion that are so natural to Her; and does now recommend them to the Charity of the Nation.

After all this Deduction of their Sufferings, it does not seem necessary to say much to provoke you to a large Effusion of Charity on so signal an Occasion: What can move us more powerfully, than when we see such a Course of Inhumane and Barbarous Fury on the one hand, and of such Fitness, Constancy, and Patience on the other hand? We are provok'd

to

ted Jealousy by the Liberalities of others, that are in no sort able to afford it so plentifully, as by the Blessing of God we are. Here is a whole Church, or rather a little Nation that comes in a Body to throw themselves upon Providence, and on the Bowels of their Brethren. Can we hear of such things, and not be moved, and melted by them. One Circumstance in this matter, will, I hope, have some effect. This is the last Stroke, that the Malice of their Enemies as well as ours, could level at the Memory of our late Great King, for whose sake they felt they were all along the worse used; and it seems to be the last Tribute we can pay the Memory of our late Deliverer, to be more than ordinary bountiful to these his Faithful, and now Miserable Subjects.

A Charity suitable to the Occasion may be a means to secure to us those Blessings we do now so richly enjoy. We do not know how long: Things are brought to a great, and as far as we can judge to the last Crisis. The long Opposition in which the two Crowns of *France* and *Spain* have been engaged, was one of the most apparent methods of Providence, in preserving the Reformation, whilst each side as it needed strength, against the prevailing Forces of the other, made use of such assistance as the Reformed could give them, and so both Courts could not concur in the same Design of extirpating

turpated Hereticks, as they call us all, at which the Court of *Rome* has been always driving. Now both are united, and if that cannot be broken, there is no visible Strength left in the Reformation to resist that Force, that will be in time all turn'd against them for their Destruction. In which no part of it ought to expect a severer share, than we of this Church must look for. And the Stop that our Winds have put to Her Majesties Glorious Undertaking this way, as it may make us justly fear, that our Sins are the chief Obstructions; so a turning from these, and crying mightily to God, and the abounding in such Acts of Charity as this now before us, are the most effectual means we can use to bring down Blessings on Her Majesty's Person, whom God long preserve, and on all Her Great and Good Designs, and on the Publick Counsells of the Kingdom. This may even turn the Course of the Winds and Seas, may procure us happy Seasons and prosperous Campaines, which may end in a just Peace and a Security at home and abroad: above all, this may secure to us and to our Posterity the unvaluable Blessing of the Gospel, and make us walk worthy

Which God of his Infinite Mercy grant for the sake of Jesus Christ our Lord, to whom with the Holy Ghost, be all Honour, Glory, both now and evermore. Amen.

FINIS.